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ABSTRACT

The second part of a curriculum development program is reported in this progress report; Part A (A Teacher's Source Book) was reported in ED 055 016. In Part B, a teacher's guide, a curriculum unit and multi-media kit has been developed for students, aged 10-13, to study the Metis/Indian peoples. Intended to cover four to six weeks, the materials are designed to be compressed or expanded, according to need. The objective is restated: to develop positive attitudes concerning people of native ancestry. Eliminating stereotyped images, teaching cultural background, illustrating communication difficulties and other acculturation problems experienced by minority groups are goals intended to develop a respect for, as well as a knowledge of, people of native ancestry. The unit of study, Tillicum, provides the teacher with a resource book, involves large group instruction and activities (including audio-visual aids) and makes use of Study Topic Cards. Forty-one cards are included in the kit which provide situational approaches to Indian/Metis history, cultural background, community development, land use, communication, and individuals. Several cards are included in the Appendix. The progress report includes a brief outline of the model and the developers of the unit and describes community involvement, teacher schedules, public relations, and projected plans, which call for the preparation of materials for high schools. (JMB)

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SD005153

INDIAN / METIS PROJECT

MANITOBA.

June, 1972.

Western Curriculum Project
on Canada Studies

INDIAN-METIS PROJECT

The Indian-Metis Project has been planned as a three-stage project.

Project A - a resource book for teachers.

Project B - a multi-media kit for use with children 10 - 13 years of age.

Project C - materials for use with students in high school.

The progress of the Indian-Metis Project is as follows:

PROJECT A.

Project A consisted of a resource book, at an adult level, to serve as a primary source of information concerning the views and feeling of Indians and Metis peoples in modern society. Its purpose is to give teachers knowledge and insights concerning Indian and Metis peoples in order to better utilize the teachers' handbook, curriculum unit and multi-media kit to be developed in Project B. The resource book was written by Indian and Metis people. Recognizing the importance of the affective domain in terms of teacher preparation, the book deliberately avoids a stylized outpouring of information.

Teachers are presented with several viewpoints and are left to consider the implications of these points of view in relation to their responsibilities for their personal views as Canadian citizens, teachers, and curriculum developers. The authors avoided preparing a long list of "study questions" which would lead the reader towards someone else's preconceived ideas. In short, it assumes the teacher-reader to be an intelligent person who will consider the viewpoints expressed and make use of those ideas applicable to individual problems in a classroom situation.

The table of contents and description of the authors of the resource book follows:

THE AUTHORS:

D. BRUCE SEALEY: Co-editor of the book, Bruce Sealey is an Associate Professor at the Faculty of Education, University of Manitoba, where he deals with the preparation of teachers going to Indian and Metis communities. A former teacher, principal and consultant to the Manitoba Department of Education, he is a member of the Manitoba Metis Federation and is chairman of its Education Committee.

VERNA J. KIRKNESS: Co-editor of the book, Verna Kirkness is presently consultant to the Manitoba Department of Education on cross-cultural education as it pertains to Indian and Metis students. A former teacher, principal, counsellor and supervisor, she represents the new type of Indian - one who has competed successfully in the dominant society.

DR. DAVE COURCHENE: President of the Manitoba Indian Brotherhood, one of the most progressive provincial Indian organizations in Canada, Dave Courchene is one of the most influential Indian leaders. Although cognizant of the injustices of the past, his practical and realistic approach to the solution of modern problems has made his counsel sought and respected by all groups in Canadian society.

DR. AHAB SPENCE: Teacher, minister and former Head, Cultural Branch of the Department of Indian Affairs and Northern Development, Dr. Spence is once again resident of his native province and works with the Manitoba Indian Brotherhood. Dr. Spence examines the question of culture conflict with wisdom and compassion.

JOE KEEPER: A distinguished Metis from Norway House and a survivor of the residential school system, Joe Keeper is a Community Development officer who has travelled widely and observed the problems of Indian and Metis people in every area of Manitoba. His knowledge of Cree and Saulteaux has allowed him to become involved in a very intimate manner with the problems plaguing Indians and Metis.

ANTOINE S. LUSSIER: A student in the Faculty of Education at the University of Manitoba, his major studies in the academic field have been in the area of history with particular reference to the role of the Metis in Western Canada. As a French-speaking Metis, Tony represents the ever declining number of Bois Brules who look with pride upon their Indian background and wish to keep alive the concept of the "New Nation".

EARL DUNCAN: Presently with the Alcoholism Foundation of Manitoba in Winnipeg, Mr. Duncan works as a rehabilitation counsellor among his own people both in the city and in outlying communities. He was formerly a Court Worker with the Indian and Metis Friendship Centre in Winnipeg. He discusses with understanding and concern the ever popular but poorly understood topic of - Indians and Alcohol.

GEORGE MUNROE: As Executive Director of the Indian Metis Friendship Centre in Winnipeg, George is well qualified to express the frustrations and anger native people feel concerning prejudice and discrimination.

JIM WEMIGWANS: A Saskatchewan Indian, Jim is presently a student at the Keewatin Community College at The Pas, Manitoba. His questions concerning language pinpoints a continuing problem of native people.

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PROJECT "A" is completed and will be published in August, 1972.

PROJECT B

A new team composed solely of teachers was formed to work on Project B. This group was assisted by a number of consultants who acted as critics and evaluators.

D. Bruce Sealey - Associate Professor, Faculty of Education, University of Manitoba.

Allan Thiessen - Counsellor, St. Vital S.D. #6, St. Vital 8, Manitoba.

Phil Altman - - Teacher, St. Vital S.D. #6, St. Vital 8, Manitoba.

Mrs. Flora Zaharia - Teacher, Winnipeg S.D. #1, Winnipeg, Manitoba.

Consultants:

Mrs. Margaret Sealey - Games Specialist, St. Vital, Manitoba.

Miss Verna J. Kirkness - Director of Education, Manitoba Indian Brotherhood.

Dr. T. Morrison (Sociology) Faculty of Education, University of Manitoba.

Dr. H. May (Curriculum) Faculty of Education, University of Manitoba.

Prof. E. Allen (Psychologist) University of Winnipeg.

Mr. J. Balness, Teacher, Minnetonka School, St. Vital, Manitoba.

Mr. Peter Heintzsch, Audio-Visual Department, St. Vital School Division #6, St. Vital, Manitoba.

DETAILS OF PROJECT "B"

A Teacher's Guide, Curriculum Unit and Multi-Media Kit has been developed for use with students in the age range 10 - 13. The materials are intended to develop positive attitudes concerning people of native ancestry. Time expended on such a curriculum unit is 4 - 6 weeks. Materials are of such a nature that this time could be compressed or expanded according to the wishes of the individual teacher. The materials are of such a nature to assist the teacher who feels unsure of herself in this area and will provide direction for both group and individual student work. An inquiry oriented learning approach will predominate.

RATIONALE.

Traditional Social Studies programs in elementary schools give little recognition to the contribution of the Indian/Metis peoples to the Canadian culture and heritage. All minority groups tend to be treated in a similar manner. Social Studies programs tend to ignore most minority groups but with Indian/Metis people considerable stress is put on the negative aspects. When derogatory remarks are made concerning native peoples, books rarely indicate that such remarks reflect a clash of cultures in which different environments, religions, mores and world views conflict, only non-Indian views are recorded and thus generations of students, White and Indian, have grown up with only a knowledge of negative aspects of Indian and Metis. The results of generations raised in this manner have been disastrous. Indian/Metis people tend to lack an adequate self concept and often feel inferior to White people. White people tend to say that native people should be respected as a group and as individuals. As a group, however, as Whites have little knowledge of positive aspects of native peoples, it is impossible for them to find much to respect. The respect an individual should be granted is often difficult to develop because of attitudes held towards the group.

As more and more native peoples leave isolated reserves and Metis settlements to live in large urban centres the problem becomes intensified. The inadequate self concept of many native peoples is a hindrance to them when they must compete with White people. The White person is handicapped by the stereotypes of native peoples which the educational system and the mass media have inculcated in him. This in turn affects their attitudes toward native peoples and tends to reinforce the inadequate self-concept of the native.

Such misunderstandings must be overcome if Whites and native peoples are to live together as citizens of Canada. If action is not taken there can be little doubt that Canada will in the future be wracked by the same agony of racial discord we are accustomed to seeing in the United States. In an effort to break the unfortunate cycle of misunderstanding in this area the Indian/Metis project was undertaken.

INTRODUCTION.

Why another study kit about Metis and Indians? There should be no need as every elementary school child studies "Indians" in several grade levels. But what do they learn? They learn certain exotic things about Indians - Indians as they were many years ago. At a minimum, they learn that all Indians lived in teepees; wore buckskins, used bows and arrows, and fought and scalped White settlers.

The results of such studies are to be seen in society; adults who have stereotyped and often false ideas of what Indians are like; adults who have never thought of the differences between Indians and Metis; adults who intellectually know things but can not emotionally integrate them.

This program attempts to offer teachers another approach to studying Native Canadians. An approach which gives the affective domain of learning an equal role with the cognitive domain.

A rich assortment of multi-media materials is included in the program. There is a resource book for teachers, film-strips, slides, a film, pamphlets, booklets, and a series of study topics to guide the students as a group or as individuals.

The study unit sets the stage for a variety of developmental activities. The separate phases of the program focuses a different kind of activity. It provides a multitude of ideas for a busy classroom teacher and is motivational for the students.

Even more important than the classroom activities and insights to be gained are the attitudes toward Metis and Indians that the program is designed to develop. As students work through the various activities, they simultaneously develop a respect for, as well as knowledge of, people of Native Ancestry.

OBJECTIVES OF THE PROGRAM.

Tillicum was developed with special attention to the following objectives:

1. To give the child a knowledge of Indian/Metis history by:

   a) providing the student with basic and factual information concerning the history of Indian/Metis peoples.

   b) focussing on key periods of Indian/Metis/White history and allowing the children to consider the different points of view possible.

   c) encouraging the child to read novels and other materials which reveal the affective aspect of history.

2. To give students a knowledge of Indian/Metis contributions to the world by:

   a) investigating the contributions of people of native ancestry to the world in such areas as agriculture, personal adornment, clothing, language and customs.

   b) investigating the influence of people of native ancestry in the cultural mosaic of Canada.

3. To assist the child in realizing that there are many differences among people by:

   a) investigating the reasons of differences among groups of people in such aspects as: language, religion, customs.

4. To help the child to reduce stereotypic and prejudicial thinking in respect to Indian/Metis peoples by:

   a) role playing.
   b) simulation games.
   c) reading and discussing specially written materials which pose problems of native/White conflicts appropriate to children of this age.

5. To encourage the child to be an active participant in the learning process in the school by:

   a) providing materials suitable for group study.
   b) providing materials suitable for individual study.
   c) providing materials suitable for group and individual investigation.
   d) providing materials which are open-ended and assist children formulating individual conclusions from objective data.

ORGANIZATION OF THE KIT.

A comprehensive study of Indians and Metis needs to draw upon concepts from a variety of disciplines and the nature of children in the upper elementary grades demands a variety of activities. Tillicum attempts to meet these needs by supplying materials for study in these structural ways:

1. It supplies background knowledge for teachers.
2. It structures large group instruction and activities for the class and teacher.
3. It provides a large number of Study Topic Cards which can be utilized by small groups or individually.
4. It provides ideas for further study by students as a class in small groups and individually.

A. RESOURCE BOOK FOR TEACHERS.

A book, Indians Without Tipis, written by Indian and Metis persons, gives an interpretation of history, culture, modern problems and possible solutions as seen by Native people of Canada.

B. LARGE GROUP INSTRUCTION AND ACTIVITIES.

The teacher is assisted by a suggested introduction to Native peoples of North America. The Tillicum kit provides audio and visual aids to assist in motivating the class and moving them directly into group activities.

C. STUDY TOPIC CARDS.

A comprehensive study of Metis and Indians draws upon concepts from a variety of disciplines. A study of this nature should give equal emphasis to cognitive and affective learning. To achieve this end, the Tillicum kit Study Topics lead children to investigate Indians and Metis through the following disciplines:

History, Geography, Archaeology, Linguistics, Literature, Arts and Crafts and Music.

In addition, an inter-disciplinary approach is used in studying a modern community.

D. IDEAS FOR FURTHER STUDY.

A series of open-ended ideas for activities which interested students may pursue in small groups or as individuals.

MATERIALS IN THE PROGRAM.

1. THE TEACHER RESOURCE BOOK -- INDIANS WITHOUT TIPIS.

A study of Indians Without Tipis will give the teacher background knowledge concerning Metis and Indians in four areas:

a) History.
b) Culture.
c) Problems.
d) Possible Solutions.

2. THE 35MM SLIDES.

These can be used by the teacher for classroom instruction and large group activities. The slides, illustrating different homes used by Indians of long ago, will assist in establishing the following concepts:

a) That houses reflect the geographical environment and have nothing to do with skin colour or language.

b) That only some Indians lived in teepees and that Native North Americans were characterized by diversity.

The slides lead into a large group project that will catch the interest of students and lead to extensive reading in reference materials.

3. STUDY TOPIC CARDS.

Forty-one Study Topic Cards are included in the kit. The following groupings of Study Topic Cards indicates natural divisions of the program.

a) First Contacts Between Indians and Europeans.

- Columbus
- Cortes
- Cartier
- New England
- Newfoundland

b) Conflicts Between Native People and Canadians.

- The Metis
- The Warden of the Plains
- Pierre Falcon
- Chief Yellow Quill
- Louis Riel
- Gabriel Dumont

c) Indian Contributions to Europeans.

- Legends, Parables and Myths.
- Arts and Crafts.
- Language and Culture.
- How We Communicate.
- Investigating Place Names.
- Games.
- Beliefs about Indian and Metis People.
- Foods.
- Indian Ceremonies.
- Music.
- Dancing.
- Investigating our Language Heritage

d) Investigating a Modern Indian and Metis Community.

- Orientation Card.
- Traditional Wild Life Harvesting.
- Modern Wild Rice Harvesting.
- Paddy Rice Production.
- Trapping in the North.
- Sewage Disposal.
- Water Supply.
- Recreation.
- Education.
- Health.
- A Lonely Metis Grandmother.
- The Case of the Disappearing People.

e) Indians and Metis in the City.

- A Metis Father in the City.
- A Metis Mother in the City.
- A Metis Boy in the City.
- A Metis Girl in the City.
- Eska.
- Problems in Employment.

f) Thinking, Doing, and Remembering.

- Six Crossword Puzzles.
- Tile-A-While Game.
- Indian Quiz Game.
- Simulation Game.

g) Student Reference Materials in the Kit.

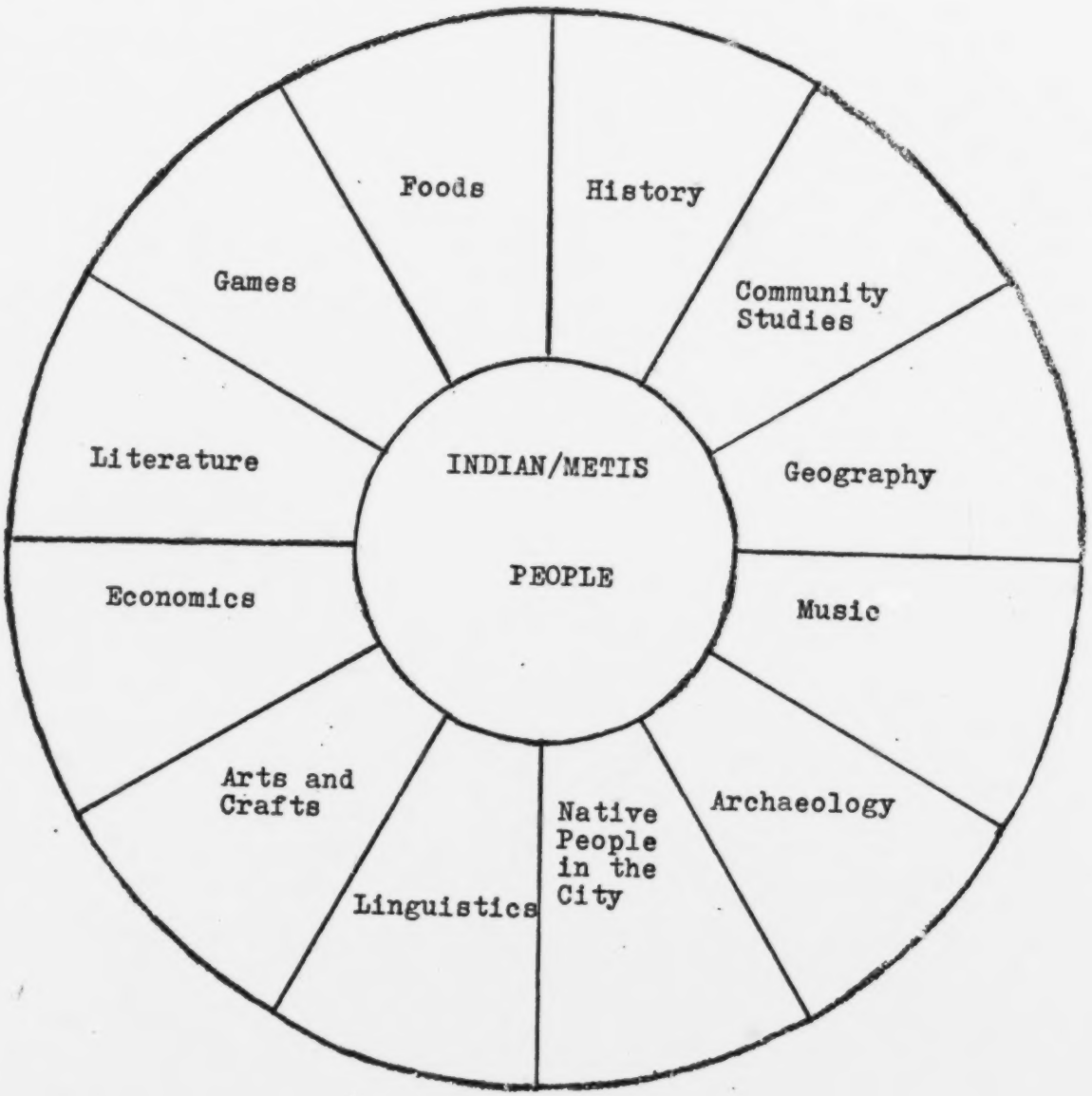
The Study Topic Cards refer to certain items in the kit. At various times, students remove such items for the purpose of investigating topics raised on the Study Topic Cards.

- Arts and Crafts filmstrip
- Manigotogan filmstrip
- Wild Rice filmstrip
- Cassette of Indian Music (tape)
- Cassette of Indian/Metis Dance (tape)
- 8mm. film
- Tales of Nanabush
- A copy of Yellow Quill's Letter
- Treaty #1
- Set of Slides

h) Other Teacher Resources.

- Wild Rice Envelope #I
- Wild Rice Envelope #II
- 1 Map of Manitoba
- 1 Map section of Manitoba
- Province of Manitoba. Conservation Comment on Manigotogan Journal.
- Attitude Game for Teachers only.

CONTENT MODEL FOR PROJECT "B"



DEVELOPMENT MODEL.

The following model guided the project members in the development of the program in Project B.

Step One: Drew up general objectives.

Step Two: Read widely.

Step Three: Drew up specific objectives.

Step Four: Planned broad areas of content material for kit in terms of general objectives.

Step Five: Field Work: collecting data, slides, tapes, 8mm., interviews, cultural events which in turn led to further reading, discussion and research.

Step Six: Reviewed and modified specific objectives in terms of limitations of the group abilities, knowledge and finances.

Step Seven: First draft of materials.
- preparation of study cards, film strips, 8mm movie, tapes and slides.

Step Eight: Second draft of materials.
- criticism of materials by team members and subsequent reworking of all materials.

Step Nine: Third draft of materials.
- criticism of materials by team members and an outside consultant in Social Studies. Subsequent revision of all materials.

Step Ten: Duplication of all materials in quantity and preparation of kits for use in the schools.

Step Eleven: (projected)
Use of materials in classes with selected teachers.

Step Twelve: (projected)
Concurrent evaluation of materials by:

1. students
2. classroom teachers
3. consultants - sociology, psychology, curriculum.

Step Thirteen: Further revision of materials.
Further testing and revision.

Step Fourteen: Submit kit to Project Canada West.

COMMUNITY INVOLVEMENT IN THE PROJECT.

Concurrent with Steps 1--14 there has been informal and formal involvement with the following organizations:

- Manitoba Metis Federation
- Manitoba Indian Brotherhood

Valuable comments, criticisms and suggestions were received.

PUBLIC RELATIONS.

Team members, individually or as a group took every opportunity to explain the purpose of the Project Canada West project to the teaching profession.

Presentations were made to the following:

- Local Manitoba Teachers' Society Councils
- Social Studies Teachers' Provincial Conference
- Curriculum Committees of the Department of Education
- Minister's Advisory Board on Education
- School Boards co-operating in Project
- Department of Indian Affairs and Northern Development
- Faculty of Education classes.

TEACHER RELEASE TIME.

The following arrangements have been made for the 1972-73 school year.

a) St. Vital S.D. #6.

Release on a shared cost basis of Mr. A. Thiessen for 40 days.

Release on a shared cost basis of Mr. P. Altman for 25 days.

b) Winnipeg S.D. #1.

Release of Mrs. F. Zaharia for 36 days. Substitute costs to be paid by the Department of Indian Affairs and Northern Development.

PROJECTED PLANS FOR 1972-73.

1. Carrying out of Steps 11 - 14.
2. Initial planning for Project "C" which involves the preparation of materials for use in high schools.

APPENDIX

SAMPLE STUDY CARDS FROM THE MULTI-MEDIA KIT

FIRST CONTACTS.

STUDY CARD FIVE.

THE BEOTHUKS.

Who has heard of the Beothuk? Very few people have. And that is what makes it so sad. No living person has ever met a Beothuk. No one ever will meet a Beothuk. And that is very sad. But in studying about the Beothuk you may learn an important lesson. A lesson important to all the world.

The Beothuk were a tribe of Indians who lived in Newfoundland. From them came the term "Red Indians" because of their custom of covering the body with a red colored soil. We think they did this to protect themselves from the mosquitoes.

The Beothuk were a tribe who lived simply. They did not make pottery; they did not have dogs; they did not have famous carvings; they did not have great houses. They were a small tribe of Indians who simply made a living from the barren land of Newfoundland the best way they knew how.

During most of the year they moved from place to place in search of food. Remains of their camps have been found at the mouth of rivers, along sandy beaches, and in the forest where wild animals were easily hunted.

The Beothuk were not a war-like people and so they lived in peace with each other. No white person had ever heard of them until John Cabot discovered Newfoundland in 1497.

Perhaps you remember why John Cabot's discovery of Newfoundland was so important to Europeans. The waters around the island were swarming with many kinds of fish - the most important of which was codfish.

Each year, after 1497, hundreds of boats from European countries sailed to Newfoundland to fish. After catching fish the men would take them ashore for drying and salting. When a sufficient quantity was treated in this manner, the ships would be loaded and, after sailing back to Europe, the fish sold.

The Beothuk Indians wished to have many of the things the European fishermen had. They wanted the iron pots, iron nails for arrows, as well as the brightly colored clothing the fishermen wore. When the fishermen had sailed to Europe or were out fishing on the ocean, the timid Indians would creep down to the fishing villages and steal some of these things.

This irritated the fishermen and they shot the Beothuks whenever they saw them. Sometimes, after being at sea, the fishermen would take their guns and go hunting Indians. They would shoot them for sport in the same manner your father may shoot deer or ducks.

The French fishermen even placed a bounty on these unfortunate people and brought over Micmac Indians from Nova Scotia to hunt them. Bounty means that they would pay a certain sum of money for every Beothuk killed.

The Europeans and the Micmacs had guns but the Beothuks had only bows and arrows. Soon there was only one Beothuk left. She was captured and held captive at St. Johns, Newfoundland. When this girl, Shawanahdit, died in 1829, there was no more Beothuk left in the world.

If the Beothuk had been allowed to live who knows how the world might have been helped. Perhaps one of them might have become a world leader who would have brought peace to the world. Perhaps one might have discovered a cure for a disease that kills people. Perhaps one might have been a great musician and brought joy to many people. Perhaps none of this would have happened. Perhaps they would have been like you and me - just people who live ordinary but happy lives.

We'll never know because all the Beothuks are dead.

All this happened a long time ago so how do we know what the Beothuk were like. There are several ways of finding this information. One is by reading the diaries and letters of people who came in contact with the Beothuk such as captains or explorers.

Another is by examining the graves of the Beothuk. In the graves we might find cooking vessels, bows and arrows, food, clothing, jewellery, and other items.

We might find the site of a village and very carefully dig in the ground to find food, weapons, utensils and clothes which had been lost.

Still another way is to carefully dig in the garbage heap (called a midden) which each village site would have. The things that they would throw away as garbage would give us clues as to how they lived.

People who try to find out about ancient people in these ways are called archaeologists.

1. Every village, town or city has a garbage dump. If, one hundred years from now someone was to dig into your town's garbage pile (midden) what might they find that would give them clues as to how you lived? Think of means of transportation, clothes, food, games, manufacturing machines.

2. Sit down with one or two of your classmates and imagine how your grandfather lived when he was a boy of eleven or twelve. What toys, games, clothes, might he have had? Let us imagine that a chum of your grandfather died at age twelve and these things were buried with him. Two hundred years later an archaeologist excavates the grave. Do you think

the archaeologist could, from the clues in the grave, write a fairly accurate description of the play habits of boys in the time of your grandfather? What clues might be misinterpreted?

3. In your library, search out information about a boy in some past civilization (Greek, Roman, Saxon, Egyptian). Study about his life. Using plasticine, paper, wood, metal, make models of things related to his life. When finished invite several of your classmates to view these artifacts. Let them be archaeologists and try and describe the life of the boy. Every archaeologist has to be a master detective. How successful were your classmates?

4. In your local museum you will find exhibits of various artifacts. When visiting the museum (make it a class project or go with several friends on a weekend) and try to figure out the story the artifacts tell you before you read the description for each display.

5. Find a picture of an Indian camp and without reading about it, attempt to discover what each of the items in the picture was used for. When you think that you have figured it out, then turn to the book and read the explanation of the author.

CONFLICTS.

STUDY CARD NINE.

CHIEF YELLOWQUILL.

After the Red River Rebellion, in 1869-70, of the Metis under Louis Riel, large numbers of White settlers from Canada came to farm in the new province of Manitoba. They settled on lands which the Indians and the Metis believed belonged to them. Many of the settlers felt that the Indians and Metis had no right to the land now that Manitoba was a part of Canada.

The following is a typed copy of an original document in the archives of Manitoba. It expresses how Chief Yellow Quill (Oo-za-we-kwum) and his Indian band felt about having their land taken from them. It also gives you an idea of the way the White settlers treated the Indians.

To His Excellency the Lieutenant Governor of Manitoba.

We, Seventy-Three of the Principal Indians of Portage la Prairie, think well to send to you a Statement of Resolutions passed by us, at a council held here today, May 30, 1871.

We this day, and for the future, or until such a time, that a treaty be made with us, are determined to stand by what we pass at this council.

It's true that the Settlers do not look at us in the light they ought to, - at this time, we are thinking a great deal of how they have treated us, and how they are treating us at the present.

Why we think so much at the present time, is because they come about searching our tents, and carrying our people away to other lands, when we think they have no business with us at all.

We, 73 in all, at this council agree that if any of our people are taken prisoners again, as they have been taken prisoners before, we are determined to stand up for our own rights. We resolve at this council that if our people are taken by force from amongst us that there shall be paid to us the Sum of five pounds Sterling for so doing.

Also for every day that he is detained, we require for him the sum of one pound (£) per day - or if he should be imprisoned, we demand the sum of five pounds per day for every day he is detained in gaol.

Why we pass these resolutions at our council held today is because that we never have yet, seen or received anything for the land and woods, that belong to us, and the settlers use to enrich themselves.

We might not have felt so hard at the present time at the usage we have received of late, had we ever received any remuneration for the said lands and woods that rightly belong to us, so we feel fully justified in passing

these laws amongst ourselves and for our own protection.

We feel sorry to have to express these resolutions at our Council today but stern necessity compels us to do so. We always thought and wished to be friendly with you (the settlers) but can now see that you look upon us as children and we feel that you are treating us the same.

What was said last fall by the Governor, we still remember all - we were promised by the Governor Archibald that we should be treated with early this spring and that there should be a law for the White Man and a law for us, and that we should assist in making that law.

Jei te-pee Lung his + Mark Moosose his + Mark Shoo oub his + Mark Signed Yellow his + Quill Mark Chief

1. Now that you have read the document you may wish to read the original handwritten one which is in the kit. People wrote their letters a bit differently in 1870 so you may find it difficult to read. Do you notice some ways of saying things that have changed in the last hundred years? If you were writing a letter would your teacher let you use "&" for "and"?

2. In August, 1871, all the Indians of the province of Manitoba met at Lower Fort Garry and agreed to a treaty between the Queen and the Indians. The Indians gave up most of the land, except for 160 acres for each family of five persons. In return for this tax free land, they were to be peaceful and not interfere with the settlers. A cash sum of $3.00 per person was also to be paid to the Indians each year. The treaty was signed on August 3, 1871.

   Why would the Treaty be between the Indians and the Queen? Why was it not between the Prime Minister of Canada, John A. Macdonald and the Indians?

   The Indians insisted the government build a school for every Indian Band. Why do you think they would be so eager to have a White man's education?

3. Who do you think got the best bargain in the Treaty? Do you feel the Indians were treated fairly? In your kit you will find a copy of the treaty. Try to read it. Do you understand what it means? We say it is written in legal language. Do you think Yellow Quill and the other chiefs knew what the Treaty meant?

4. Re-read the letter Yellow Quill wrote to the Lieutenant-Governor of Manitoba. Now you must pretend to be the Lieutenant-Governor, A. G. Archibald. You must write a letter of reply to Yellow Quill. What can you say to him that will explain why the settlers are bothering the Indians? What can you suggest Yellow Quill do to help? What should you say about the Treaty meetings to be held in August at Lower Fort Garry? Make the letter as interesting and helpful as you can.

CONTRIBUTIONS.

STUDY CARD FIFTEEN

HOW WE COMMUNICATE

When you read these words you are communicating with the writer. Yet, although you do not see him, you still understand him.

We can communicate by writing because somewhere, someplace there developed an understanding that certain marks on a paper would represent certain sounds in English or other languages. In your mind you change the marks back into sounds and the sounds, when put together, make certain words. We also know that the word means a certain thing.

In English CHAIR means something we sit on. It never means something we eat or drink.

In English PENCIL means something with which to make marks. It never means something to wear or sit on.

1. Sometimes we can put sounds together into words but if the words don't represent anything, then we can't communicate. Do these groups of sounds mean anything to you?

   Spraramta Coort Myrozz

2. Not all groups of people have the same words; or combination of sounds, to represent things or ideas.

   Comment allez-vous?

   You can say the sounds and make the words but if you haven't studied French, you won't know that it means, "How are you?"

3. Some groups of people use different letters than English speaking people do, to represent sounds.

   дуже ляку ю

   This means "Thank you very much" in Ukrainian.

4. You are accustomed to reading from left to right. Some groups of people use a different method for putting symbols and words together to form sentences. The Arabic people write this way and read the words from right to left.

   كبير بيت هذا

   big house this

   This means, "This house is big." in Arabic.

5. Indian people can write their language in two different ways. In one method they use English letter symbols to represent Cree sounds. In the other method they use a symbol which represents a small group of sounds called a syllable. We call this the SYLLABIC alphabet.

English	English Letters for Cree	Syllabic
Is John here?	Ihta w na can ota.	ᐃᒡᐦᑖ ᐊᐧᐣᐊᓯᐣ ᐅᑕ
How do you do?	Wa ciyi.	ᐊᐧᐋ ᓯᐃᔨ

6. Not all language groups use the same sounds. Some groups use sounds not used by English speakers. Some sounds are used by speakers of English that are not used by other language groups.

You will now be a language detective. The next paragraph is a short story, told in English by a Cree Indian who has not mastered the English sounds. Study the story carefully and see if you can find some English sounds which are not found in Cree.

"John and Willie were sooting in the marse when the canoe upset. The water was sallow but Willie kept bobbin up and down callin, "O Lord save me!" John was on top of the canoe and souted to Willie, "Never mind the Lord just now, Willie, grab for the willows."

What evidence is there for thinking certain sounds are not found in the Cree language? List these sounds. Turn the page upside down. At the bottom you will find the answers. How good a language detective were you?

7. The missionary, James Evans of Norway House, Manitoba, invented the syllabic alphabet system for writing Cree. Before that time Indians had many ways of communicating their thoughts to one another over a distance. These were often very complicated and only simple examples are given below.

a) Smoke Signals.

Lighted fires upon which green wood, branches or grass is placed give off great amounts of smoke. Sometimes a number of smoky campfires communicated ideas.

Camp is here.

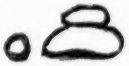
Help!

Good News.

b) Stone piles:

Trail

Turn right

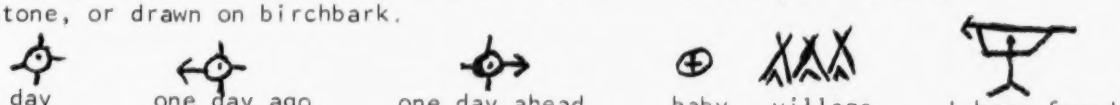


Turn left

Warning

c) Pictures:

Pictures can also convey meanings. Here are some pictures commonly used by Indians. The message might be drawn in earth, painted on a stone, or drawn on birchbark.



day one day ago one day ahead baby village I have found

Imagine a little child has been lost. The entire village has been searching for him in the forest for many days. A hunter finds the baby. As he passes a huge rock on the way home he draws several pictures upon it with a charred stick. People passing by can read the message. Can you?

Turn this page upside down to find the message written in English.

Question 6: Cree does not have an "sh" sound. Cree does not have a hard "g" sound at the end of the word.

Question 7: The picture message reads: "I have found the baby. Baby at the village.

8. Nowadays we even use sign language and body movements in playing games. A favorite sign language game is CHARADES. As an enjoyable break organize several students and act out episodes or incidents involving Indian-Metis people.

9. Create with several friends your own picture language code and write a secret message. Let your classmates have the secret message and see if they can "break" the code.

MANIGOTOGAN.

STUDY CARD THIRTY-FIVE.

THE CASE OF THE DISAPPEARING PEOPLE.

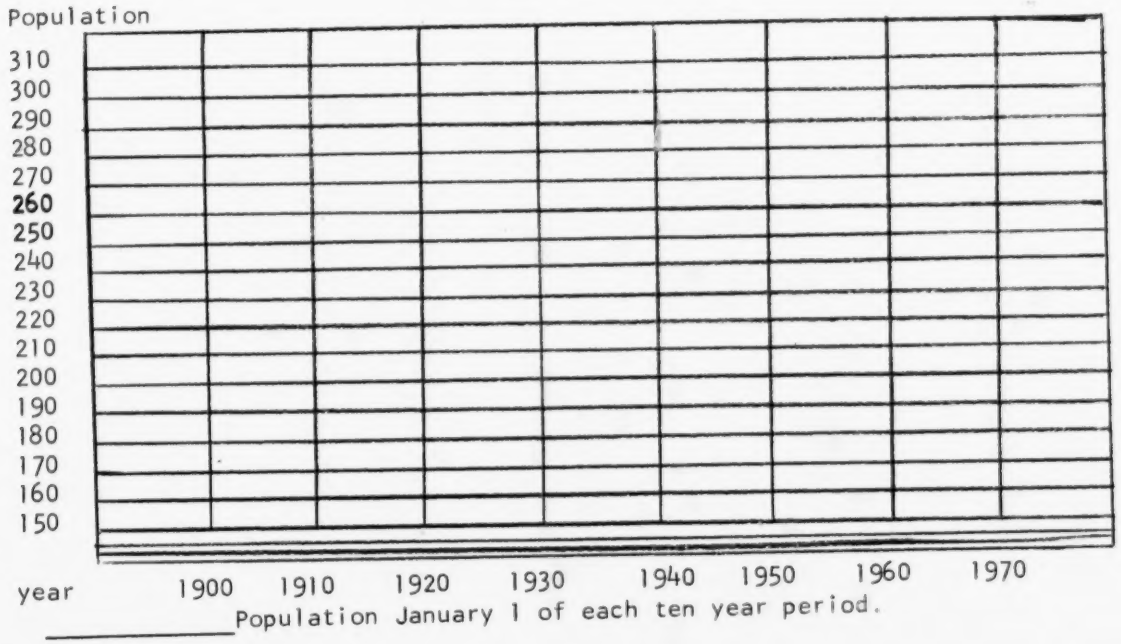
Manigotogan is a mysterious little Metis community. People keep disappearing from it. What happens to them is the topic of this study card. To solve the problem you must use your mathematical skills and develop techniques as a detective would.

The chart below gives you the basic information concerning births, deaths, and total populations for every ten year period for seventy years.

Year	Population January 1.	Births	Deaths	Population December 31.
1900	300	7	8	299
1910	301	10	7	304
1920	299	9	7	301
1930	308	8	5	311
1940	250	6	6	250
1950	224	11	4	231
1960	213	10	1	210
1970	157	5	0	146

To get a clearer picture of the disappearing people, you must make a line graph of the population figures. The graph is started below. On a separate piece of paper draw your own graph.

Manigotogan Population



Population January 1 of each ten year period.

Slowly but surely, people have disappeared from Manigotogan.

Your first piece of detective work must be to form several hypotheses (well thought out guesses). From the data (information) available, you either accept or reject each hypothesis:

Here are a number of hypotheses:

Hypothesis

The population of Manigotogan has declined (become smaller) because more people die than are being born.

The hypothesis is rejected (considered wrong) because the data shows that in most years births are a larger number than deaths. For example, in seven of the eight years shown, the data indicates more births than deaths.

Hypothesis

The population of Manigotogan has declined because not enough children are born into the community. Assembling the following data will help you accept or reject the hypothesis.

Step 1. The total number of births for every tenth year is _____ x _____.

Step 2. The average number of births per year is _____ x ÷ 8 _____.

Step 3. In seventy years the total number of births would be _____ 70 (x ÷ 8) _____.

= _____.

Step 4. The total number of deaths for every tenth year is _____ y _____.

Step 5. The average number of deaths per year is _____ y ÷ 8 _____.

Step 6. In seventy years the total number of deaths would be _____ 70 (y ÷ 8) _____.

= _____.

But we started out with a population of 300, in 1900.

Step 7. If we add to this all the births we have a population of 300 + (answer to step 3) = _____.

Step 8. If we subtract the number of deaths we have (answer to step 7) - (answer to step 6) = _____.

On this basis of this information, do you accept or reject the hypothesis?

....

Form your own hypothesis to explain the mystery of the disappearing people at Manigotogan. Write the hypothesis in your notebook. With a group of your friends review all you have learned about Manigotogan and decide whether your hypothesis should be rejected or accepted.

WINNIPEG

STUDY CARD FORTY

ESKA

Eska, a fourteen year old Cree girl, knew no other home but the Norway House reservation where she grew up. Nickaway School represented one big family of seventy-eight students and two teachers. Life was not complicated and a relaxing atmosphere reigned there.

Since grade eight was the highest grade taught, Eska had no alternative but to come out to the city of Winnipeg to further her education. It was only after Indian Affairs and her father had signed the necessary papers that Eska fully realized the big step that she was taking. She had heard some glowing stories and some hard-to-believe tales of the mysterious city but she could not begin to imagine herself in a far away place.

It was a bright September day that Eska, along with four other students, boarded the plane for Winnipeg. Mixed feelings were felt by all as they landed at the airport. Two guidance counsellors from Indian Affairs were there to take them to their new homes. Eska was taken to a non-Indian home in central Winnipeg. Her new housemother was friendly but Eska, who was used to a family of eleven, felt lost in a huge house. She saw luxury all around her - a private room, indoor plumbing and countless machines from a hair dryer to an electric toothbrush.

The day after arrival in the city, Eska was escorted by her counsellor to school. What a huge building! Students everywhere! Eska felt sick amidst all the noise and shuffle. She was very much aware of being different. There were glances of curiosity, ridicule, and the odd friendly glance. As she tried to make some sense out of the timetable, she realized she now had seven teachers instead of one. Students dashed from room to room for the different subjects and life was ruled by bells and buzzers. No one bothered with her on that first day. On following days, two or three girls said a few words to her. In class she felt too awkward and too self-conscious to volunteer an answer because of her poor command of the English language and a fear of being ridiculed. The lessons were interesting enough but mathematics was difficult to grasp. To make matters worse, the mathematics teacher seemed unapproachable. Eska struggled on alone, unhappy and lonely.

Near the end of September she met two older Indian girls, Theresa and Brenda, who were attending the same school but in different rooms. Addresses were exchanged and the two girls decided to show Eska around the city. That evening, Brenda and Theresa called for Eska and they went to the Indian-Metis Friendship Centre where a dance was being held. Here Eska met several Cree-speaking students and really enjoyed her evening. Winnipeg didn't seem so bad after all, but she still had trouble figuring out which bus would get her to different places.

A few days later, a couple of girls in her room became friendly with her. From then on school was not too bad but she still remained silent in all classes. One day she accidently bumped a boy who yelled at her, "Hey, watch it, squaw." Eska was crushed and shed a few tears. She always felt uncomfortable whenever some ill-mannered students called her names, but her two non-Indian friends helped her fight back.

Back at her boarding home things were fine, but she longed to have a chat with an adult who understood the problem of a stranger in the city. The meals were good, but Eska was not used to eating vegetables since these are not commonly grown in Norway House. She learned to use different electrical appliances and to dress in city styles.

The year was a very difficult struggle but Eska managed to pass her grade nine. In June, Eska was almost hysterical with happiness as she and other Indian students boarded the plane to return to Norway House.

QUESTIONS

1. Imagine that you were sent to stay in a boarding home in Manigotogan and were to take grade seven there. What problems do you think that you might have? You should consider such things as language, food, loneliness, recreation, different ways that adults earn a living, and transportation.

2. If you moved to Manigotogan, what new words would you have to learn in order to talk about the way of life there?
   Example: wild rice harvesting, trapping, fishing, and pulpwood cutting.

3. Make two lists which indicate different skills needed in Manigotogan and in a large city.

   Example:

Winnipeg	Manigotogan
riding a bicycle	driving a ski-doo
collecting soft drink bottles to earn money	trapping weasels and squirrels to earn money